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Qur'an and Archeological Discoveries: Evidence from the Near East

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Abstract: This paper examines the archeological remains and historical events that took place in the ancient Near East and compares them with the archaeological facts mentioned in the Holy Qur'an. One of the key features of the Holy Qur'an is that it contains explicit data about groups of people from the past and events in their lives. It gives the reader an idea of these, the significance of their place of residence and stories about the prophets that were sent to them. To help remove doubts about the historical reliability of the Qur'an, this paper has been divided into three parts: The first part deals with the uncovered cities mentioned in the Qur'an. These include the city of Babel (Babylon) in Iraq, "such things as came down at Babylon to the angels Harut and Marut" (Surah Al Baqarah 2: 102), the city of Iram (Ubar) in Yemen "Have you not seen how your Lord dealt with 'Ad? The residents of Iram, the city of lofty pillars, the like of which had never been built in other cities" (Surah Al Fajr 89: 6-8), the city of Saba in Yemen, "For the people of Saba (Sheba, presently a town in Yemen) there was indeed a sign in their dwelling place: two gardens - one to the right and one to the left." (Saba 34: 15) and various other cities mentioned in the Ebla Tablets such as the city of Sodom and Gomorrah where the people of Lot lived. The second part deals with prophets mentioned in the Quran such as Noah, Abraham, Ishmael and Moses. Noah identified in the Akkadian Tablets under the name of Ut-napishtim, which is considered to be the Babylonian Noah and it is mentioned in the tablet number eleven of the Epic of Gilgamesh (the flood story) and discovered among the many tablets from the Ashurbanipal's library in the Nineveh and kept know in British Museum in London. Other prophets' names appeared in the Ebla Tablets such as Abraham and Ishmael. Moses' name appeared in the Egyptian Hieroglyph Inscription. The third part compares the many stories revealed in the Qur'an with that of Archaeological discoveries. These include, Moses' Pharaoh's and mummification "This day shall we save in thee in the body, that thou mayest be a sign to those who come after thee!" (Yunus 10: 92), the story of Sargon of Akkad and Moses that shows much similarity to the tablet discovered from the New Assyrian period around 911-612 BC, the story of Queen Saba and Solomon in the beginning of the first Millennium BC and the story of the people of the Kahf (the cave of the seven sleepers), uncovered near Amman in Jordan in 1963 CE, or in Yemen and Turkey. As can be seen, the information provided by the Qur'an about events of the past is in total agreement with historical information; this is another evidence of the fact that the Qur'an is the Word of Allah.

Key words: Qur'an % Archaeological Remains % Ebla Tablets % Mummification % Babylon

INTRODUCTION

The Middle East has always been a multi-cultural area from early times until the rise of the last message of Islam. The Near East consists of two great civilizations in the ancient world: The Mesopotamian and Egyptian Civilizations and other two sub-civilizations, Bald Al-Sham and Yemen. In this part of the world Allah (SWT) sent 25 Prophets, of which Prophet Adam (AS) was the first and Prophet Muhammad (SAW) was the last. All those prophets have been mentioned in the Holy Qur'an and many others have not, Allah says in the Qur'an: "Of some Messengers we have already told thee the story; of others we have not" [1]. As with the manuscript and documentary evidence, there is not much archaeological data to which we can turn for corroboration of the Qur'an. What we can do, however, is look at the claims the Qur'an makes and as certain whether they can be backed up by

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Fig. 1: Map shows the ancient Near East

archaeology. The Holy Book mentions various ancient places, Prophets, people and events that took place, although only a few of these have been uncovered by archaeology.

The Qur'an's Archeological Evidence: City Names

The City of Babylon [2]: Babylon, whose name means the gate of the gods, was the cult centre of the god Shammash. Most of our direct information about Babylon comes from the excavation of Robert Koldewey who excavated for the German Archaeological Institute in March 1899 CE. He concentrated on the Neo-Babylonian period (625-539 BC) during the time of Nebuchadnezzar II (c. 605-562 BC). Nebuchadnezzar II was the brains behind making the Hanging Gardens of Babylon, known to be the most splendid cities of the ancient world. It is also considered to be the one of the Seven Wonders of the ancient world. The site was inhabited until the 2^{nd} C BC [3].

The ruins of Babylon extend over an area of some 850 hectares and constitute the largest ancient settlement in Mesopotamia and ancient world. Greater Nineveh, by comparison, is some 750 hectares in area and mound of Ur only 55 hectares and larger than Uruk, Assur, Kalah (Nimrud), Khorsabad, Hattusas and Athan [4]. (Fig. 2).

The name of Babel is mentioned in the Holy Qur'an in the time of Prophet Soloman (AS): “They followed what the evil ones gave out (falsely) against the power of Soloman: the blasphemers were, not Soloman, But the evil ones, teaching men magic and such things as came down at Babylon to the angels Harut and Marut” [5].

Babylon became religious and economic center during Hammurabi and Nebuchadrezzar.

The City of Iram: At the beginning of 1990, press releases in the well-known newspapers of the world declared "Fabled Lost Arabian city found," "Arabian city of Legend found" and "The Atlantis of the Sands, Ubar." What rendered this archaeological find particularly intriguing was the fact that this city is mentioned in the Qur'an. Many people had previously suggested 'Ad was a legend or that the location in question could never be found. Such people could not conceal their astonishment at this phenomenal discovery [6].

In the photographs of the city of Ubar, viewed from space by NASA in 1992, were identified traces of ancient desert tracks. The people of ‘Ad, revealed 1,400 years ago in the Qur’an, emerged as one of the miracles of the Qur’an through modern-day technology [7]. (Fig. 3).

Iram was mentioned as having towers or pillars, this then was the strongest proof so far that the site they had unearthed was Iram, the city of 'Ad described in the Qur'an: “Do you not see what your Lord did with 'Ad-Iram of the Columns whose like was not created in any land?” [7].

As seen, that the information provided by the Qur'an about the events of the past is in total agreement with historical information is another evidence of the fact that the Qur'an is the Word of Allah [8]. In addition to that the city of Iram, which appears in the verses of the Qur'an, is also among those in the Ebla tablets [8, 9].

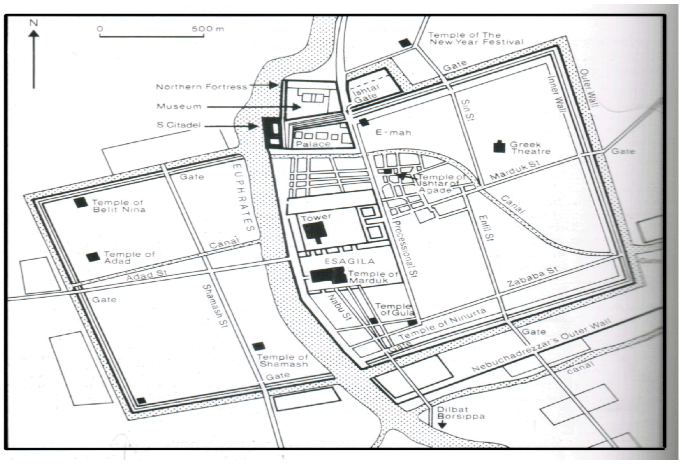


Fig. 2: The Layout of ancient City of Babylon



Fig. 3: The above satellite photographs show a section of Oman in the south of the Arabian Peninsula. In the photographs of the city of Ubar, viewed from space by NASA in 1992, were identified traces of ancient desert tracks. The people of ‘Ad, revealed 1,400 years ago in the Qur’an, emerged as one of the miracles of the Qur’an through modern-day technology

Saba (City of Sheba) [10]: Saba is a city in Yemen which is mentioned in the Holy Qur’an as well, Allah says: “There was, for Saba, aforetime, a Sign in their homeland - two Gardens to the right and to the left” [11]. Saba was the period of the time of Prophet Solomon and Queen of Saba around the beginning of the first millennium BC and the story of Prophet Solomon and Queen of Saba was also mentioned in Holy Qur’an, Allah says “I have come to thee from Saba with tidings true, I found (there).

A woman ruling over them and provided with every requisite; and she has a magnificent throne. I found her and her people worshipping the sun besides Allah” [12].

From archaeological point of view an Assyrian inscription was uncovered by Iraqi-British expedition in 1978 CE during the excavation of Al Qadsya Dam Basin near Hadiethah (about 250 km) West of Baghdad and published in 1990. The Tablet mentions the ruler of Sukhu and Mari (in the middle Euphrates region) who attacks a caravan coming from Teima [13] and Saba near the city Khendanu (near the city of Albu Kamal in the border of Syria). This document is consider to be oldest document mentioned the name of Sheba, which is dated to around 760 BC [14, 15]. (Fig. 4).

Other Places

Sinai, Gaza and Jerusalem: Sinai, Gaza and Jerusalem, which are not too distant from Ebla, were some of the other places mentioned in the Eblait tablets, from which it can be seen that the Eblaites were very successful traders.

One other important detail seen in the tablets was the names of the areas of Sodom where the people of Prophet Lot lived. It is located near the Dead Sea and Gomorrah situated on the Jordan River. This was where Prophet Lot communicated his message and called people to live by religious moral values [17].

Sinai: Sinai was inhabited by the Monitu and was called Mafkat or Country of Turquoise from the time of the First dynasty in Egypt or before that [16]. Sinai is mentioned in the Quran, Allah says: “Also a tree springing out of Mount Sinai, which produces oil and relish for those who use it for food” [17] (Fig. 5).



Fig. 4: Saba: Remains of Temple Aum (Mahram Balqes)



Fig. 5: Map of the Sinai Peninsula with country borders

Gaza: Gaza's history of habitation dates back 5,000 years ago, making it one of the oldest cities in the world [18]. Located on the Mediterranean coastal route between North Africa and the Levant, for most of its history it served as a key entrepôt of the southern Levant and an important stopover on the spice trade route traversing the Red Sea [19].

Jerusalem: The name of Jerusalem is mentioned in the beginning of Sura Al Isra, Allah said: “Glory to (Allah) who did take His servant for a journey by night from the Sacred Mosque to the Farthest Mosque”. The Farthest Mosque must refer to the site of the Temple of Solomon in Jerusalem on the hill of Moriah, at or near which stands the Dome of the Rock [20].

The site seems to have been first occupied in the 4th millennium BC, but due to the many series of destruction and persistent quarrying, hardly any architectural structures survive from this or any subsequent period until the Roman age [21] (Fig. 6).

Prophets' Names”: In 1975 archaeologists discovered names of Prophets in the Ebla Tablets [22]. These have been dated back to around 2500 BC; the Ebla tablets provide very important information regarding the history of religions. The most important feature of the Ebla tablets and which have been the subject of much research and debate ever since, is that they contain the names of three Prophets referred to in holy Qur’an [23].

The names of the Prophets identified in the Ebla tablets are of the greatest importance as this was the first time that they had been encountered in historical documents of such age. This information, dating back to 1500 years before the Torah, was most striking. One of the names that appeared in the Tablets is Prophet Abraham (AS).

Historians analyzed the Ebla tablets and this major discovery regarding the Prophet Abraham and his mission became the subject of research with regard to the history of religions. David Noel Freedman, an American archaeologist and researcher into the history of religions, reported, based on his studies; the names of such prophets as Abraham and Ishmael are mentioned in the tablets [24].

The most noteworthy aspect of these names is that apart from the texts communicated by the prophets, they had never before appeared in any other text. This is important documentary evidence showing that reports of the prophets who communicated the message of the one

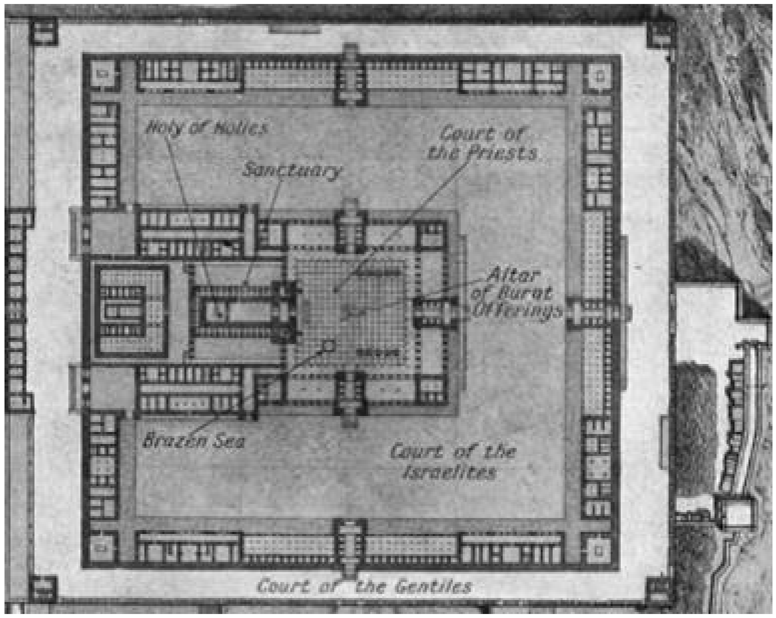


Fig. 6: Ground plan of the Temple of Solomon and its precincts

true religion at that time had reached those areas. In an article in Reader's Digest magazine it was recorded that that there had been a change in the Eblaites' religion during the reign of King Ebrum and that people had begun to add prefixes to their names in order to exalt the name of Almighty God.

The history of Ebla and the Ebla tablets which came to light after some 4,500 years actually point to one major truth: Allah sent messengers to Ebla, as He did to every community and they all called their people to the one true religion.

Some people adhered to the religion that came to them and thus attained the right path, while others opposed the message of the prophets and preferred a wicked life. Allah, Lord of the heavens, the earth and all that lies between, reveals this fact in the Qur'an:

"We sent a Messenger among every people saying: "Worship Allah and keep clear of all false deities." Among them were some whom Allah guided but others received the misguidance they deserved. Travel about the earth and see the final fate of the deniers [24]*".*

The Story of Sargon of Akkad and Moses (PBUH): A very amusing text dated to the New Assyrian period (seventh century BC) is a Myth pertaining to the origins of the Sargon and his childhood, a well-known tale in the history of Mesopotamian civilization, which revealed a similar story of Prophet Moses' (PBUH) childhood which is a very distinctive story in the Qur'an. The story began: "My mother was a priestess and I did not know my father who was nomadic. I originated from "Azovirano" (City of Al Saffron), which is located on the Euphrates. My mother was pregnant and gave birth to me in an undisclosed place. She placed me in the basket made of Halfa and bitumen and covered it then threw it in water. The water has not sunk me but carried me to "Aky". Aky adopted me as his son and appointed me as a gardener. As I was working I met Ishtar who loved and cared for me this then gave me kingship" [25].

The Story of Queen of Saba and Solomon (Islamic Sources): In *Sura al-Naml*, Solomon was informed by the hoopoe that he saw the kingdom of Sheba (i.e. Saba) where a Queen ruled. Solomon was also told that the Queen and her subjects worshipped the Sun [26]. Initially, the Queen had ruled over a small, disbelieving nation in the Arabian Peninsula. After being summoned by a hoopoe (in Arabic, *hudhud*) to the powerful court of Solomon, Soloman asked to transfer her thrown. When she arrived she entered his magnificent palace whose floors were adorned with glass. The beautiful quality of the glass was such that it had the illusory effect of sparkling water. Therefore, thinking that she might step into water, the Queen tucked up her dress, exposing a portion of her legs in turn. Such a gesture was truly beneath the dignity of a woman of her royalty. At once, Solomon proclaimed the actual substance of the floor.

Impressed by his chivalrous honesty, the Queen was instantly enlightened by the spiritual truth of Solomon's palace and she was asked, “Is this thy throne?” She said, “It was just like this; and knowledge was bestowed on us in advance of this, we have submitted to Allah (in Islam) [27] and became a believer on the spot.

However archeological discoveries have come to show that the people of Sheba were not Sun worshipers but Moon-worshipers, as it was prevalent in this particular region. The moon god was worshiped by all ancient people of Yemen and there is no single inscription that indicate a specific Kingdome worshiped sun god [28].

Queen of Saba Temple (Mahram Balqes) has been mentioned in Holy Qura’an and her temple was uncovered. The Sabaean called it the Aum temple and the Yemeni called it during Islamic and modern times The Mahram Balqes [29] (Fig. 4).

This corroborates the archaeological evidence and confirms the predominance of Sun worship in this region. It was also mentioned that the Moon-god from Marib as the "very source of the crescent of Islam" [30].

The Story of "Ashab Al Kahf" (The People of the Cave): Dwellers of the Cave, known as ‘The Seven Sleepers’ in history, have been referred in the Surah Al Kahf as the owners of *Ar-Raqeem* - from *Raqam* meaning inscribing - Inscription. Allah said: “Or dost thou reflect that the companions of the Cave and of the Inscription were wonders among Our Sign [31].

The story alleges that during the persecution of the Roman emperor Decius, around 250 AD, seven young men were accused of following Christianity. They were given some time to recant their faith, but chose instead to give their worldly goods to the poor and retire to a mountain cave to pray, where they fell asleep. The emperor, seeing that their attitude towards Paganism had not improved, ordered the mouth of the cave to be sealed.

Decius died in 251CE and many years passed during which Christianity went from being persecuted to being the state religion of the Roman Empire. At some later time-usually given as during the reign of Theodosius II (408-450)-the landowner decided to open up the sealed mouth of the cave, thinking to use it as a cattle pen. He opened it and found the sleepers inside. They awoke, imagining that they had slept but one day and sent one of their numbers to Ephesus to buy food, with instructions to be careful lest the pagans recognize and seize him. Upon arriving in the city, this person was astounded to find buildings with crosses attached; the towns people for their part were astounded to find a man trying to spend old coins from the reign of Decius. The bishop was summoned to interview the sleepers; they told him their miracle story and died praising God [32]. This is historical story, while the Holy Qur'an does not give their exact number; rather, it mentions that some people would say that they were three, others would say five and some would say seven, in addition to one dog and that they slept for 300 years, plus 9, which could mean 300 solar years or 309 lunar years (300 solar years are equal to 309 lunar years). Allah said: “ (some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, -doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eight. Say thou: “ My Lord knoweth best their number; it is but few that know their (real case) [33]. However, Muslim scholars debate whether the time span given in the Qur'an refers to the actual time spent by the sleepers in the cave, or rather to a time span being alleged by those who were telling the tale (see below).

The Qur'an emphasized that their number and the length of their stay is known only to Allah and a few people and that these issues are not the important part of the story, but rather the lessons that can be learned from it.

Some Muslim scholars mentioned more details to the story, but the sources of these details cannot be definitively verified as being thoroughly Islamic.

Location of the Cave and Duration of Stay (Fig. 7): Muslims firmly believe in the story as it is mentioned in the Qur'an; however, some aspects of the story are not covered in its account, including the exact location of the cave. Some allege that it is in Ephesus, Turkey; others cite a place near Amman, Jordan [34]. The exact dates of their alleged sleep are also not given in the Qur'an; some allege that they entered the cave at the time of Decius (250 AD) and they woke up at the time of Theodosius I (378-395) or Theodosius II (408-450), but neither of these dates can be reconciled with the Qur'an's account of sleeping 300 or 309 years. Some Islamic scholars, however, assert that the 300 or 309 years mentioned in the Qur'an refers to periods of time alleged by those telling the tale, rather than a definitive statement by Allah as to how long they were actually there [36].



Fig. 7: Map shows the location of Ashab Al Kahf

The Archaeological Evidence: There are two views which referred to the location of Ashab Al- Kahf. Firstly, some allege that it is in Ephesus, Turkey. This is the common allege between the Muslim historian and interpreters whom a doubt the Christian story that the Ashab Al Kahf in Ephesus. On the slopes of Mount Pion (Mount Coelian) near Ephesus (near modern Selcuk inTurkey), the "grotto" of the Seven Sleepers with ruins of the church built over it was excavated in 1927-28. The excavation brought to light several hundred graves which were dated to the 5th and 6th centuries. Inscriptions dedicated to the Seven Sleepers were found on the walls of the church and in the graves. This "grotto" is still shown to tourists.

Secondly, others cite a place near Amman, Jordan. In 1963 the expedition headed by Rafeeq al Dajani began digging in the cave Al Rakyab south of Amman, Jordan and the excavation brought to light several evidence about Ashab Al- Kahf and the most important remain as following:

- Four graves are found in the eastern side and other four in the western side.
- Mosque uncovered above the cave which is mentioned by Qur'an.
- Roman and Byzantine coins of Silver and copper have been uncovered which were also mentioned by Holy Qur'an.
- Many skeleton and skulls had been uncovered without date.
- Wells, Pottery Teapots and remains of Mahrab and Minaret also discovered.

Other remains such as Greek and Arabic inscription in and the word of (Al Wahdaniah) were uncovered on the walls of the cave [35]. In addition to the archaeological and historical evidence, there is a strong evidence is related to the geographical position of the cave and that exactly fit with description in the Ayat Al Shruq. Allah Said: "Thou wouldst have seen the sun, when it rose, declining to the right from their cave and when it set, turning away from them to the left" [36].

From the previous evidence, I am inclined to say that the location of Ashab Al Kahf is in Amman and not in Ephesus because of the rising and setting of the sun (Fig. 8, 9).

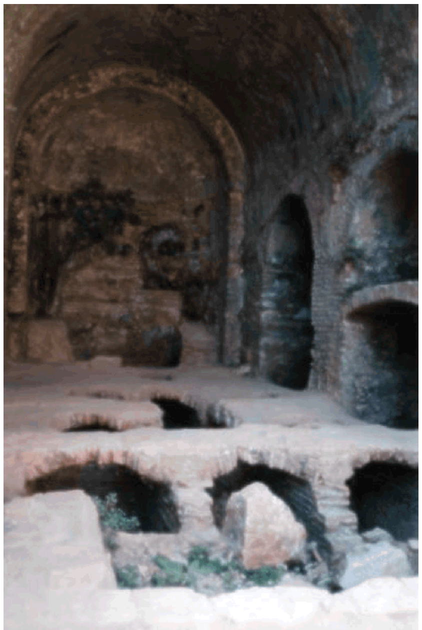


Fig. 8: View of Ashab Al Kahf in Ephesus Turkey



Fig. 9: View of entrance Ashab Al Kahf in Amman, Jordan

The Story of Adam and Hawwa (Eve): Adam and Hawwa' (Eve) lived together in Paradise for a period of time. Allah permitted them to eat from all the fruits of Paradise, except the fruits of one particular tree. Allah allowed them to go from one place to another in the apparent locations of Paradise to eat from the fruits and to benefit from these locations. Adam and Hawwa' (Eve) were not given permission to eat from that tree (the name of the tree is not mentioned) but Iblis was able to whisper to them to eat from it. As the story goes, Hawwa' (Eve) eventually was driven to eat from it and as such started encouraging Adam to eat from it as well. Doing so, they committed a sin Allah warned them from doing, so they became sinful, however it was a small sin and they both quickly repented to Allah as stated in the Qur'an [37].

In all cultures and its religious beliefs, traces of the story of Adam and Hawwa can be found, though it has been greatly distorted. It is important to note that the Quranic story of Adam and Hawwa differs from the Old Testament in that:

- Both Adam and Hawwa were equally guilty of disobeying Allah by eating from "that" tree. "That" tree does not mean an apple tree. Only Allah knows what fruit "that" tree bears.

The Story from Old Testament Is Different from Qur'an, in the Old Testament, God Said: "You shall not eat of the tree which is in the midst of the garden, neither shall you touch it, ……, But the serpent said to the women "you will not die. For God knows that when you eat of it your eyes will be opened and you will be like God,……She took of its fruit and ate; and she also gave some to her husband and he ate [38].

From archaeological point of view the story is depicted on one of the Sumerian cylinder seal that shown the serpent standing behind Eve and whispered her to eat- the tree in cylinder seal look like date palm tree- then she Hawwa' started encouraging Adam to eat from that tree. It seems to me that the story of Adam and Hawwa was transfer from one generation to anther until reach to Sumerian in the third millennium BCE (Fig. 10).

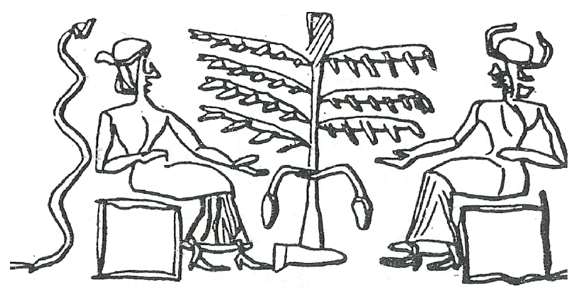


Fig. 10: Sumerian cylinder seal shows Adam and Hawwa and snake behind Hawwa



Fig. 11: The Mummy of Ramesses II (c. 1279- 1212 BC), Pharaoh of Moses, in the Egyptian Museum, Cairo



Fig. 12: Mummy of Merneptah (ca.1212 -1202 BCE), Exodus Pharaoh

Moses' Pharaoh's and Mummification [39] (Archaeological and Islamic Sources): Among the many hypotheses, concerning the historical time-frame occupied by the Exodus in the history of the pharaohs, I have concluded that the most likely is the theory which makes Merneptah [40], Ramesses II's [41] successor, the pharaoh of the Exodus. The comparison of the data contained in the Scriptures with archeological evidence strongly supports this hypothesis. I am pleased to be able to say that the Biblical narration contributes weighty evidence leading us to place Moses in the history of the pharaohs. Moses was probably born during the reign of Ramesses II. (Fig. 11) Biblical data are therefore of considerable historical value in the story of Moses. A medical study of the mummy of Merneptah (Fig. 12) has yielded further useful information on the possible causes of this pharaoh's death [42, 43]. The fact that we possess the mummy of this pharaoh is one of paramount importance. The Bible records that pharaoh was engulfed in the sea, but does not give any details as to what subsequently became of his corpse. The Qur'an, in Surah Yunus notes that the body of the pharaoh would be saved from the waters: "Today I will save your dead body so that you may be a sign for those who come after you" [44].

The Flood Story in Cuneiform Sources: Flood Story Utnapishtim, the Babylonian "Noah".

The story of the flood is the most historical stories prevalent in various parts of the world and the oldest story in record. The discovery of a story between the content of cuneiform texts is of considerable interest among the scientific community and the theological and similarities between them and the biblical texts and by the similarity between the Sumerian, Akkadian texts with the story of the Flood in the Qur'an.

The flood story reflects the incident which took place in the early times before the historic periods which began in Iraq. It began in third millennium BC and the incident was in terms of the magnitude of impact and the enormity and horror of the results, it had left her eloquent impact in the hearts and minds of successive generations. The remains of Ashurbanipal Library was discovered in Nineveh the Assyria capital in the mid of Nineteen-Century, among the library texts were Epic of Gilgamesh [45] and Flood Story Utnapishtim, the Babylonian "Noah" (=Sumerian "Ziusdra").Utnapishtim tells Gilgamesh about the Great Flood that destroyed all of humanity and all living things. Warned by the god Ea to build an ark to save himself and his family and other creatures.

Noah Flood (Islamic Sources): Noah (Nuh in Arabic) is one of the five principal prophets of Islam. References to him are scattered through the Qur'an, with the fullest account being found in surah Hud [46] As a prophet, Noah preached to his people, but with little success; only "a few" of them converted (traditionally thought to be about seventy). Noah prayed for deliverance and Allah told him to build a ship in preparation for the flood. A son (named either 'Kan'an' or 'Yam' depending on the source) was among those drowned, despite Noah pleading with him to leave the disbelievers and join him [47].

Noah spent five or six months aboard the Ark, at the end of which he sent out a raven. But the raven stopped to feast on carrion and so Noah cursed it and sent out the dove, which has been known ever since as the friend of mankind. The medieval scholar Abu al-Hasan Ali ibn al-Husayn Masudi (d. 956) wrote that Allah commanded the earth to absorb the water and certain portions which were slow in obeying received salt water in punishment and so became dry and arid. The water which was not absorbed formed the seas, so that the waters of the flood still exist. Masudi says that the Ark began its voyage at Kufa in central Iraq and sailed to Mecca, circling the Kaaba before finally traveling to Mount Judi (in Arabic also referred to as "high place, hill), which (surah Hud 11:44) states was its final resting place. This mountain is identified by tradition with a hill near the town of Jazirat ibn Umar on the east bank of the Tigris in the province of Mosul in northern Iraq and Masudi says that the spot where it came to rest could be seen in his time (Fig. 13).



Fig. 13: Remains of Noah's Ark have been found, Researcher examines wooden beams inside 'Noah's Ark'

Noah left the Ark and he and his family and companions built a town at the foot of Mount Judi, named *Thamanin* ("eighty") in reference to their number. Noah then locked the Ark and entrusted the keys to Shem. Yaqut al-Hamawi (1179-1229 CE) mentions a mosque built by Noah which could be seen in his day. Some modern Muslims, although not generally active in searching for the Ark, believe that it still exists on the high slopes of the mountain.

Noah's Ark Found, Researchers Claim: The remains of Noah's Ark mostly are found in the border between Iraq and Turkey, It is located four kilometers up the side of Turkey's Mt. Ararat and Holy Quran indicated that Noah's (AS) Ark sits firmly on Al Judy Mountain [48]. The famed mount is the biblical docking point of the vessel, which carried Noah, his family and representatives of all the world's animals safely while God flooded the Earth. In the Book of Genesis, the ark is said to have come to rest in the "mountains of Ararat."Explorers, adventurers and mystics have sought the ark for centuries, poring over the mountain range which straddles the Turkish border with Armenia. Now a group called Noah's Ark Ministries International says they've found the ship's wreckage. "It's not 100 per cent that it is Noah's Ark, but we think it is 99.9 per cent that this is it," researcher Yeung Wing-Cheung told Agence-France Presse. The researchers and a film crew have apparently uncovered wooden beams and compartments they say housed the animals. Carbon dating has proven the structure to be 4,800 years old, Yeung said, which gibes with the literal biblical timeline of the flood. He also says the group has ruled out a human settlement at the dig site. The group is said to have asked Turkish officials to apply to UNESCO so that the excavation can be granted world heritage status while it is explored. Many explorers have sought the ark. Several have claimed to discover it. None of these claims has been proved out [49].

The Creations of Man (Islamic Sources): There are many Verses in Holy Quran that talk about the creation of man [50], but none of these agree with Darwin's theory of natural selection. In his theory our origin goes back to monkeys then by natural selection changes to Australopithecus, Homo erectus, Neanderthal and Homo Sapience. These Creatures are have been uncovered by Archaeologist in deferent parts of the world. Allah says "Behold, thy Lord said to the angels: I will create a vice gerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?-whilst we do celebrate Thy Praises and glorify the holy (name)?" He said: "I know what ye know not.", Then Allah (SWT) created Adam and Allah taught Adam the nature of all things" [51]. Allah also informed Angel I am creating the man from Clay like pottery [52], Allah said: "He created man from sounding clay like pottery" [53]. The modern science analysis has been found that the chemical elements that make up the human body are the same as found in the clay. Just as man was created by Allah, so will man return to Him. Allah says: "From the (earth) did we create you and into it shall We return you and from it shall We bring you out once again"[54].

The Creation of Mankind (Archaeological Sources): The Babylon Epic of Creation: In the creation myth Marduk is given the decisive role in the process of creation, after the slain body of Tiamat, he creates man from a mixture of clay and the blood of a guilty god. This is a traditional them of Mesopotamia cosmogony [55], this is similar to the creation of man mentioned in the Qur'an, in which Allah (SWT) says "We created man from an extract of clay"[56].

CONCLUSION

We can conclude that the archeological evidences from Near East still lack in terms of authentic resources. However we have cited some manuscripts and documentary evidence in this research and we can still see a gap between archaeology and Holy Qur'an. The Qur'an proves to be the most important sources to solve archaeological data, yet, according to the research carried out on the inscriptions, archaeologist managed to uncover some names of cities and names of Prophets as well as stories which is more or less similar to that

mentioned in Qur'an, such as the story of Moses (AS). In this research, I am calling for those experts and archaeologists in the field of archaeology to study the ancient documentaries and inscriptions in a scientific way to try and prove the compatibility of the Quran with modern archaeology.

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50. Maryam, 19: 67; Al Mu'minun 23: 12; Al Sajdah 32: 7; Al Rahman 55: 14; Al Hijr 15: 26. Etc.
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